

# OKOLONA MESSENGER.

Democratic in Principle, But Independent in Thought and Action. Devoted to Honesty, Truth and Good Government.

VOL. 39

OKOLONA, MISSISSIPPI, THURSDAY, MAY 4, 1911

NO. 18

## MAJ. PERKINS

### Reports Uncle Mose's Lecture

#### Uncle Mose Points Out Necessity For Preachers Being Paid

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Mr. Editor:—Having somewhat recovered from that canvassing tour in which I kivered up the cotton with the old contrary mule and plowed the little oxen in the new ground, and that knot on my side (as big as your fist) that I got wehn I struck a root and hooked me in the short ribs, getting better, (after using a whole bottle of Sloan's Liniment), I take my pen in hand, not to discuss politix, for the mind must have a change to make life spicy and worth living, and lay aside that boiling, seething cauldron of discontent that dogs a man's footsteps when he wanders away from 'ee peaceful paths of making an honest living to meet his fellow-man in the political arena.

To my friends who have been uneasy about my (political) health, I will say there is a rift in the clouds and the silver lining is plainly visible beneath, as o'er the hills and through the valleys, borne on the wings of the winds, comes the good news to the man of "Owl Hollow." I shall proceed to narrate in an entirely new field of literary thought. Hearing that Uncle Mose Johnson was going to deliver a free lecture to his people, I went down to report for your readers. At the proper time Uncle Mose appeared on the platform. His head was white as snow, and he had on a white vest, standing collar, green cravat, light pants, No. 12 shoes and his old master's claw hammer coat, and he was an interesting looking personage as he looked over his specs at the assembled multitude. He said:

"As dis am de fust one of dese lectures dat I speecs to give long at sich time as suits my inconveniences, I wants ter explain some pints dat you all don't know erbout. De prar meetin' has got so unpoplar dat you can't get nobody to come but er few ole sisters an' some ole fellers dat jes wants somewhar to go tell bedtime. No sinners don't come at all an' what's de use of wastin' er lot er good gospel when dar ain't nuthin' to ketch. De Savior sed he cum ter call 'not de righteous to repentance, but de sinner,' an' I has decided to turn dese meetin's into free lectures whar I kin have er little mo' room so as ter keep outen de beaten treck. De white preacher tole me de prar meetin' was de slowest goin' show in his church.

"Now in de fust place, an' fustly, when I lectures dat's free: when I preaches it costs you sumthin'. Some people say de gospel is free, but dat ain't so; de Bible says salvation's free, fer you can't get it ceptin' it's give to you, an' de gospel when biled down an' strained out is tellin' you how to get dis salvation an' dat's worth money. Some folks say de preacher ought ter do like Paul; he made tents for a livin' so dat de people might have de gospel free, but Paul lived in er slow age an' money wuz scarce, an' dar wuz much ter buy, but in dis age when everybody is scamblin' fer money de preacher can't get erlong without it, no mo' dan you kin. Everything is ter buy from er jumpin jack to er automobile. Oh ease my wife gits er secon' han' dress sometimes an' ole marster lef me dis claw hammer coat sum forty years ago, an' us de Govner of Souf Caliny sed to de Govner of North Caliny, 'its mighty long between drinks.' Dis one thing I wants you ter member, dat when I studies er whole week scrapin' er few ideas 'ergether an' goin' 'em up in rotation so da is, accelerated ter do de mos' good, an den flingin' in de singin' an' prayin fer nuthin', I've got ter have pay fer it—dat's all. So ef yer

ain't got no cash in yer pocket yer ain't prepared to go to church.

"Nex Sunday I am gwine ter have er new kind ob contribution box fer de encouragement ob de congregation. Ef yer puts in er nickel it falls on er cushion an' don't make no fuss at all. Ef yer puts in er quarter it rings er little bell, but ef yer draps in er half er dollar it shoots off er pistol so dat ebrybody will know what er liberal man yer iz.

"Well, now, I mus' cum ter de business in han'; ef I keeps er pyrooin' round dis way we won't never git ter de lectur. Dese lectures will be devoted to de straitenin' out ob de mistakes ob other preachers; half ob um don't know how to preach no how. Da think if da are called to preach dar ain't nuthin to do but jes rattle in, dat ideas an' words will be furnished free, but ef er man is too lazy ter git up his own sermons he may know dar is er mistake somewhar, an' dat he is called ter be er politician or some kind ob er trade dat kin be run widout brains. In ramblin' thru my Bible dis las' gone week I run er cross er verse dat reads dis way: 'Lord, what is man dat dou art mindful ob him?' I have heard dis verse preached from many a time an' da always tells you He thought so much ob him bekaze he was made in His own image, an' breathed in ter him the breath of life an' made him er livin' soul, an' he was so smart an' interestin' dat he thought mo' ob him than enything else He had made, an' dis was de reason de Lord was willin' ter put up sich price ter save him. Its all er great mistake. He is mindful of man because he duz so much devilment, he is blyster take notis uv him.

"Man vilated de fust law ever given him an' haz been er law breaker eber sence. 'God so loved de worl' dat He gave His Son to die.' Min' yer it sez de worl', an' man ain't de worl'. It wuz er fine place ter live in befus man wuz put in it. De cattle on er thousand hills wuz de Lord's, wid nobody to kill um an' eat um. De fish swum in de water an' de big ones lived often de little ones an' nobody didn't say er word. De hoss didn't hafter work an' de dog didn't hafter bark, an' de mockin' bird sung in de mornin' while de owl hooted in de night wid nobody to skeer him away from de chicken roos. Ebrything an' ebrybody wuz happy but de muskeeter, an' he longed fer a man ter bite, an' he wuz de only passon dat wanted man made. So yer see 'ebrything' wuz lubly an' de goose hang high tell man wuz drapt in on de scene, den de debil wuz ter pay an' no pitch hot. He walked on his hine legs an' shuck his fis in ebrybody's face he met an' ebrything wuz frade uv him. He began to slay an' eat an' dat wuz de fust time trubbel had eber been put in de dictionary. Trouble, trial an' tribulation has marked de worl's history from dat day to dis. Man has neber kep' in his place, but defied God an' all His laws.

"Den He saw His mistake an' repented He had made man an' give him so much sense an' power. When da had multiplied an' replenished de earth (de only command they eber strictly obeyed) they began to kill each udder an' de history ob de worl' from Adam to Roosevelt haz been one continued wat. Man is de only animal dat eber walked on de earth dat tuk pleasure in destroyin' his own kind. Den dou tell me he is er fine feller, wen de only thing dat keeps him from eatin' your throat an' drinkin' your blood is de fear uv de law. We speecs



PROF. L. T. DICKEY.

He goes next session to the chair of Mathematics and to a part ownership of the Bowling Green Business University at Bowling Green, Ky. Prof. Dickey came from Kentucky to this state twenty-five years ago and was co-principal of Buena Vista Normal College, Chickasaw county, and afterwards of the Lexington Normal College. For several years he was superintendent of Hillman College at Clinton and put that institution on a solid basis both educationally and financially. He is now a member of the faculty of Clark Memorial College at Newton, Miss. He is one of Mississippi's leading educators; counting among his students many of the most prominent men of the state. One of the present Judges of the Supreme Court when a boy, sat at his feet. The state regrets to lose such an eminent and successful man and educator.

#### A PUT-UP JOB

Hamilton Webster (called "Ham" for short), had just been elected sheriff of a county in one of the Western States. He had received strict orders to keep no prisoner in solitary confinement. One evening he found himself in possession of but two prisoners, one of whom escaped during the night. The next morning he opened the cell of the one remaining, a man arrested for horse stealing, and proceeded to kick him out, remarking: "Get out of here, you pie-face! You stayed in to git me into trouble over that darned solitary confinement regulation, didn't ye.—Success Magazine.

nearly all de money we makes in hirin' men to make laws to be disobeyed ebry time you turn round'. In ole times de Lord would help de bes' ones to kill out de wust ones, hopin' dere would some be lef dat would make law erbidin' citizens, but da wuz jes lack Johnson grass—dare would soon be er another crap to look after. After dese remedies failed to make man answer de purposes for which he wuz made, an' dere wuz no chance to git erlong wid him er tall, de Lord sot erside eight persons fer seed an' destroyed de world wid er flood, but de seed wuz no better dan de ole crap, fer Noah got drunk ez soon ez he could raise er crap er grapes to make wine outen. Dese eight produced er wicked an' rebellious generation. Den it wuz dat God had to pay de price of His own Son to save man who has give de Lord more trubbel dan all de rest of creation. Christ wuz not only a remedy, but a necessity, from whi dere wuz no escape. Now wake up, Bruddeer Gabe Bran, over dar in de corner, (suorin, erway lak nuthin wan't gwine on), fer de sperit begins ter move, an' I am gwine ter climb up 'mong de suars an' kick um round fer erwhile.

"Havin' shown dat man haz always been er disappointment we are prepared ter say dat when He said He so loved de worl' dat he meant de lowerin' snow capped mountains dat raise their heads almost to de sky; de mighty ocean dat rocks itself ter sleep when de fury of de storm dai lashed into waves, dat tossed de ships to

#### RESOLUTIONS OF WOMAN SUFFRAGE ASSOCIATION

The Woman Suffrage Association of Mississippi in convention assembled declares that the principle of equal rights alone expresses the American ideal of self-government, and as women are governed and taxed, logic and honesty both demand woman's enfranchisement by the states in order to vindicate the principles of our government.

Resolved, That the Association rejoices in the enfranchisement of the women of the state of Washington. This enfranchisement places a new star on the Woman Suffrage flag—the only flag which symbolizes our national ideals.

Resolved, That we rejoice that the women of Washington are now equipped with the power to make them factors in controlling and directing the influences affecting the woman's sphere—the home.

Resolved, That we rejoice in the tremendous growth of the Suffrage sentiment all over the civilized globe, which sentiment will enfranchise the women of other nationalities before those of the United States—placing us in the ridiculous position of not applying the principles for which our forefathers fought, bled and died.

Resolved, That the Women of Mississippi Woman Suffrage Association will redouble their efforts to secure better legislation for women and children in the industrial world—to secure the extermination of the white slave horror, which blots our boasted Twentieth Century civilization, and to this end we ask the co-operation of all women's organizations in the state of Mississippi.

Resolved, That we petition the legislature to raise the age of consent, a state disgrace, from twelve to eighteen years.

Resolved, That we recommend the passage of a child labor law, conforming with the recommendation of the Association, known as the Southern Conference on Woman and Child Labor.

Resolved, That the next legislature be petitioned to submit an amendment making women eligible to serve as County Superintendents of Education.

Resolved, That we petition the next Governor to appoint women to serve on State Boards of Trustees of Educational and Benevolent Institutions.

Resolved, That we heartily endorse and pledge our help to movement for establishing a reformatory for crimins under twenty-one years of age.

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pieces, is passed; de sun whose meridian splendor warms the earth an' gives life to all animal an' vegetable growth; de moon dai throws its silvery light alihwart de gloom pro' foun' an' leaves its impress on de darkness of de night; de stars, dose silent watchers like diamonds set in de sky, serve as portholes for God to look down on a gaily and slumbering world; dese am de things dat God loves, fer da all revolve in their respective orbits, obedient at all times to de laws made fer their government. Man alone, of all God's creation, refuses to bow to the will of his Maker and do His bidding.

"Now let us kinder round up an' see 'whar we is at.' De main pint in dis whole discose is, ef you go foolin' erlong thinkin' de Lord lubb you so much He iz gwine ter put you on de white hoss of His glory to ride in ter de pearly gates anyhow, den you ain't foolin' no' bobby but yerself, kase you will wake up some frosty mornin' ter fin' yoself er ridin' er billy goat wid head an' tail up, gwine in de wrong direction. Does yer see de pint?"

ELI PERKINS.

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